

THE FLAMING SWORD

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RELIGION

SOCIOLOGY

Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena; the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

BRIEF DIRECTORY of The KORESHAN UNITY Estero, Lee Co., Fla.

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man brain. It explains the phenomenon of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods but of life itself. It has no scientific theory of communism; practically communism in the affairs of its own people corresponds to the primitive church, where all things were common. The bond of the communism is the true religion; central personality of the divinity is the Messiah.

Koreshan Socialism.—Our Society is patterned after the form of the cosmos; that form is the natural order of the laws of order. We deny the fallacy of competition; advocate the money power; the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will wage slavery, and make it impossible for men to accumulate wealth and improve the people.

Church and State.—The true government is the divine Imperial unity of church and state; such will be the Kingdom of God in earth. The government of the New Age will be in the principles of all present governments, which are but the perfect system which ancient times—in the past. The government is imperialistic, and placed a unit only stars, and s

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 610

The Strike Situation in Chicago.

A Contest on the Skirmish Line of the Great Conflict of Capital and Labor; the Scientific Settlement of all Economic Issues.

KORESH.

THE STRIKE SITUATION in Chicago is an illustration of what THE FLAMING SWORD and other Koreshan literature have been reiterating for the last thirty-five years. It is a contest on the mere skirmish line of the great conflict raging between so called capital and labor. It is one of the inevitable results of the competitive system of activity in the commercial and labor fields. Commercial competitiveness, with the determination of the money kings to maintain the subjugation of the labor forces of the world, with political cowardice at the helm of the governments of the world, constitutes a most critical situation, and involves a problem which demands that the axe be laid at the root of the tree.

Men may prate about the prospects of the settlement of the issues at stake, through the means of arbitration, until the day of doom, still we will reassure our readers there will be no arbitrament of the labor and commercial questions; no, never, so long as the competitive system of commerce and industry obtains. Labor is poverty and degradation so long as the competitive system of industry perpetuates the condition of the wage serf. The rich abominate any social equality of the laboring man; and it is in the purpose of the money lords to enforce and perpetuate an inequality. Money that is good for the people is bad for the bankers; the money legislation is regulated and controlled by the bankers, and the bankers' money is bad for the people. It would never do for the people to regulate their monetary system, because there would be so much of it that the bankers of the world could not control it in their interests. The effort of the monetary power of

the world to possess and hold all of the money of the world and to degrade the labor masses, is the foundation of the present skirmish of the contending elements now so bitterly engaged in the precipitation of what the people of Chicago may well fear—a very serious termination of the controversy. Of the two conspiracies, namely, capital and labor, labor-unionism is the most dangerous, because it is the element that is the most liable to run riot.

Mr. McVeagh, of Chicago, recently made a speech at some club or bankers' union in which, while he condemned the attitude of the rioters of union strike renown, he favored the combinations of labor as useful stages in the progress of the industro-commercial enterprises of the world. He is mistaken, unless he means that the attitude of the money power in the affairs of the world compels the labor of the world to combine against capital, that ultimately they both may enter upon that final conflict in which both must give way to the system instituted by the Lord when he inaugurated the communistic system nineteen hundred years ago.

Were it not for the fact that we know there can be no settlement of the questions at issue between capital and labor, we would have some advice to give the legislative functionaries in municipal, state, and national governments; we would advise the nipping in the bud of the attempt of any set of men to say to any man or corporation, that they could not employ and discharge at will any man or any number of men without consulting a combination of conspirators. When Mr. Cleveland was in authority, he sent the United States

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military into Chicago to protect the property of the Federal Government, without consulting the Governor of the state of Illinois. He may have acted a little precipitately, and he may have lost votes, but he saved Chicago a heap of trouble. The same critical state may not yet have been reached in the present strike. If it is reached, we believe that President Roosevelt will not be behind-hand in the emergency when it arrives. When Federal institutions are in danger, the President need not wait for the Governor of a state to call for Federal troops.

When the populace have had ample warning, as they have in Chicago, from the Mayor of that great city, where property and life are at stake, the crowds should be dispersed, and the authorities should furnish sufficient and immediate protection to insure the safe prosecution of the business enterprises at stake. Were it not for politics, which enters as a factor into the issue, the matter would be settled within twenty-four hours. Men may cease to be employed, but they have no right to intimidate other men who are as worthy to engage in labor for the support of their families as those who belong to the labor-unions.

Our national affairs have come to a most terrible issue when there can be tolerated a conspiracy of men who shall dictate to other men when and how they shall be employed; when men can dictate to any firm how it shall conduct its business, whom the firm shall employ, and how it shall employ them. The Mayor's proclamation should have been followed by the immediate protection of the business of the city. It is a situation in which the process of mincing matters will not suffice. Call upon the Governor of the state for militia enough to settle the matter at once; this is demanded for the safety of the people, and for the interests of those who outnumber ten to one the conspirators who are making this trouble. If there is danger of riot in Chicago, the labor leaders are responsible for the situation. There are men enough out of work to take the places of the ignominious strikers, if they were protected in their efforts; and governments of men under the protection of law are for the purpose of meeting just such exigencies. Government is weak if it cannot execute its will; and just now is afforded the opportunity of the crucial test of the power of government in Chicago.

It may appear that we have volunteered some advice in this matter, but we have only made a few suggestions, on the assumption that there is some virtue in the present form of government predicated upon the basis of the competitive system. This riot and conspiracy could be squelched in forty-eight hours were it not for politics; but the question of capital and labor would not be settled; this question is to come to its final and disastrous trial in the destruction of both factors in the

controversy, because both are operating upon false principles, in opposition to the only true law and principle of industrial and commercial activity. The resources of all the world, in the industrial and commercial fields, should be under one universal management, with the application of the most economical processes of collection and distribution; all of the people being producers and consumers under the only system that can ever settle, by judicious means, the problems of the great creative and distributive industries of the world.

The great question, How? remains to be answered, so far as this article is concerned. It will come with the final baptism, wherein there will be a revolution in the disposition of the human race. It will come as the product of the planting of the Christ nineteen hundred years ago; for the planting was followed by the dissolution of the seed sown at that time. The processes of regeneration will bring the fruit-time and harvest; this time is at hand, but the contest under way must first culminate in conflict and catastrophe. It is but the declaration of a Prophet. Prophets are always held in contempt for the utterance of truth, until after generations honor them because their utterances come to pass.

The Christ comes; he will transform the bulls and the bears of commerce, as well as the lions of finance and the tigers of a false prosperity, to the well-cared-for lambs of immortal friendship and peace. The only hope of the world is in the fruition of the God-life in man, the transformation of the human heart by the spiritual power of God, in which the sons of men become the Sons of God. The day is at hand, as all of the signs indicate and portray.

THE FOUR CORNERS OF THE EARTH.

The Significance of the Expression; the Four Angels Holding the Four Winds or Influences of Spiritual Entities.

KORESH.

EMANUEL SWEDENBORG, in the general spiritual "sense," has given the true exposition of the Apocalypse. His mission was primarily to the spiritual world, to execute judgment there. The time has now come for the true literal degree ("sense") to be exposed, because the time is ripe for judgment to be executed in the earth. In the highest natural degree of the Word, Logos, or God-Man ("sense" of the Word), the Lord's human, the man through whom the Lord comes to judgment in the natural world, is the Angel. He is the Angel of the covenant or Messenger of conjunction through whom the unity is to be made between God and man. In him supremely are the four angels, or four leading principles or doctrines of life; but after the six seals are opened, these four leading laws are represented in four persons, who unitedly hold the forces of the spiritual world.

They stand on "the four corners of the earth." In the physical cosmos the four corners of the earth are the four poles of the ecliptic—the equinoxes and the solstices. These poles are designated by the two principal meridians—the colures. One of these meridians intersects the ecliptic at the equinoxes and is called the equinoctial colure. The solstices are the two points of the ecliptic the most distant from the equator. They mark the sun's farthest declination north and south of the equinoctial. The meridian intersecting these two points is called the solstitial colure. These four points on the ecliptic are the four corners of the physical cosmos (earth). Where the sun crosses the equinoctial on his way north, about the 21st of March, is the vernal equinox. Where he crosses the equinoctial going south, on the 21st of September, is called the autumnal equinox. The summer solstice occurs on the 22d of June, and the winter solstice, the 22d of December.

The next step is to fix in the mind the Zodiacal constellations through which these circles pass, or which the sun crosses at these four periods. The summer solstice is the point where the sun enters Cancer. The winter solstice is where the sun enters Capricorn. The vernal equinox is where the sun enters Aries about the 21st of March, and the autumnal equinox is where he enters Libra the 21st of September. These four polations are the four corners of the earth, and are respectively Aries, Libra, Cancer, and Capricorn. Libra is the scales or balance, Cancer is the crab, and Capricorn, the goat. In the physical man, the microcosm, Aries or the Ram is the center of the vegetative system—the system of animal or organic life.

The human angel, a personality in the physical form, who stands upon this corner, is the one holding or controlling the sex potency. The ram, it will be remembered, is the symbol of the begetting love or desire. To stand upon this corner and hold this wind is to conserve and regulate the influence of the spiritual world as pertaining to this special propensity. In regard to the world of evil and lustful spirits (in the spiritual world winds are nothing more nor less than influences of spiritual entities), it is to prevent the influx of the spirits downward or outward into the natural man, preventing them from destroying, through the power of lust, those who are about to rise above the lusts of the flesh and their death-dealing influence. This angel sustains one of the powers by which the angel from the East ascends (Rev. vii: 2);—this power being to hold in subjugation the sex passion, that the sensitives who are about to be sealed shall not be inundated by the lustful spirits who are determined, through modern spiritualistic power, to enter into and obsess. As a principle, it is Wisdom itself.

The opposite polation is Libra. In the microcosm this is the reins or kidneys, the loins. The kidneys are

the purifiers of the serum of the blood, and are so situated in the body and related to the organs as to perform their office of purification just before the arterial branches pass off to supply the organs of reproduction, that only the purest blood shall enter these channels. The corresponding organs of the brain are the pisiform bodies. They are the centers of that peculiar form of mental activity by which a discrimination is made between truth and error. This is the center of justification, the domain of justice. Libra is the scales or balances of Astræa (Virgo), the Goddess of Justice. It is the virginal principle that controls the scales and thus holds the balance of power. It is the virginal principle that purifies the thought and prepares the way to light and immortality.

"I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his [the Lamb's] Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters [those in life and truth], and as the voice of a great thunder [communication from the highest to the lowest heaven by conjunction]: and I heard the voice of harpers harping with their harps." This is the consciousness of the unity of God and man. "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. [Vir, man; gune, woman; the men-women.] These are they which follow the Lamb whithersoever he goeth."

Why do these men-women, the *virgunes*, virginal men, follow the Lamb? Because in the highest sense the Lamb implies that state of the humanity in which he has overcome the lust of begetting in a natural way, and by thus having overcome this tendency and lust of the flesh, the potential principle of life is appropriated to another use.

The Conflict Between Capital and Labor.

KORESH.

ALL the wealth of the world, aside from natural production, is the emanation of industry; and it is only through industry that natural resources become wealth. The conflict of so called "capital and labor" is the consequence of the perversion of the principle of the relation of art to nature,—the distortion arising from wrong principles and wrong conditions of the human soul. The present system of economics is founded exclusively upon a false impulse, originating in self-love. It does not confine itself merely to the wealthy robbers of the world; it infiltrates and permeates the mass, and the poor wage-slave is as absolutely and voluntarily wedded to the competitive industrial system as the millionaire, and is as much responsible for his degradation as his oppressor.

New Century Studies and Reviews

Lucie Page Borden

EDUCATIONAL MEANS OF THE PRESENT DAY.

Startling Object Lessons in the School of Modern Degeneracy; the Social Kindergarten; the New Education of Life.

THE EDUCATION OF LIFE progresses from day to day. Ten years ago men were mad for competition. It was the life of trade, the head and foot of commerce, the backbone of business enterprise. Now some of the prominent periodicals begin to state in unmistakable language that competition is diametrically opposed to the spirit of the gospel. Why this change? During this interval of ten years the Standard Oil Company has gone on amassing money for its proprietors and destroying human lives by ruthless slaughter of lesser concerns. The Standard Oil Company has been a more richly endowed educational institution than the Chicago University. It has educated more persons than the latter, especially since it came under the personal supervision of Miss Tarbell.

The education of the masses is going on in Chicago in an accelerated ratio. The city council recently pronounced that the spirit of anarchy prevailed. The Mayor has issued a proclamation warning the citizens to keep away from wagons carrying men armed with concealed weapons. He has exhorted the populace of Chicago to abstain from riot and fighting in the streets. The labor troubles are a fine object lesson in the kindergarten of life. Educational facilities are not wanting in the East. "Frenzied finance" reveals the history of competition in certain phases that appeal to the imagination. The competition between the different nations begins to find outlet in Japan's struggle with Russia. A little kingdom with an ancient name has been able to put seven hundred thousand men into the ranks for the sake of defeating another nation whose desires turned toward the same strip of ground.

Will the primary class in sociology fail to learn some lessons from the decay of the Christian denominations? See how they are honey-combed by what are termed the "new beliefs,"—old, however, as Buddhism and riddled with moths. This means that the principles of the pure gospel have been distorted and perverted by the money lenders, and the whip of small cords in the hands of the Master was the symbol of the many scourings needed in future days by his own church in its decrepitude.

Educational means are not confined to institutions of learning. They meet one in the city streets where one may find striking examples of physical degeneration, caused by tenement houses owned by church members willing to turn an "honest penny" by constructing buildings that deprive the poor of their God-given rights—miserable dens, where the sunlight never falls, and the fresh air never enters. Light and air and sun-

shine—these are the prerogatives of every living being, for they are distributed throughout the world by the generous Giver, and nothing but man's inhumanity to man prevents these gifts from being shared by all.

The congested condition in the large cities could be remedied by the sacrifice of money on the part of those who are ostensibly serving the Master who proposed to feed the hungry, clothe the poor, and shelter the homeless, by the institution of a new system of relations among the members of his body. Christ's church universal has had an object lesson in the Iroquois fire. In order to have had another in the steamship disaster. It may have been a third in something as appalling as the destruction of Jerusalem; for the old heavens and the old earth, the church and state of the old order, shall not pass away save with a great noise.

The education of the masses goes on without visible results until it is suddenly apparent that the spirit of unrest prevails, and the populace begins to think for itself, to carry concealed weapons, to knock over fellow workmen in the streets, and to cause the good Mayor of Chicago great anxiety.

The educative force of the ideas put before the people in the form of the "New Theology," which professes to answer all questions from the standpoint of pure reason, and then derives its inspiration from the Darwinian theory of evolution, has also taught a great many lessons. The new theology is in the line of evolution itself, and will progress until it has found out what the system of physical science known by the present writers of fiction, has to say for itself in the face of overwhelming proofs of the earth's concavity.

There is a new educational power in the South today. There is a Community building itself up in the works of righteousness for the purpose of giving relief to society. It does not hope to do this without the transformation of life. The competitive impulse is in-born and ingrained. No society can be sustained in opposition to the loves of man as he is now, without finding those loves too strong for its ideals, unless its constant hope be toward the destruction of sin.

The Central Theme of Koreshanity.

THE HUMANITY of Deity is the central theme of Koreshan Science. It was the central theme of the Lord Jesus Christ. He astonished his followers by his declarations concerning himself. Did he do this for his own aggrandizement, or was he setting forth the central law of the universe—that all forces from the circumference must converge to a central personality whose office is sacrificial? The wonderful thought that God raises up a man to be the means of redemption to the world, is indeed the central theme of Universology. It is not the criterion or standard of judgment among the various denominations. The belief that God has a human form and is manifest from time to time in the Messianic presence, is the grandest conception that the mind can entertain.

The scientific conception of the Messianic office was

g being brought forward in the time of Jesus. He called himself the Light of the world; but he did not reveal in any special manner whether he came to make himself famous or to die for humanity, until after his baptism from John. He came into full consciousness of his Messianic office after he was put in rapport with another sphere of thought, which passed over to him at his baptism. When Jesus said that he was the bread from heaven, his followers did not comprehend the manner in which he was to be absorbed or eaten by themselves. In order that he might reproduce himself in them.

The humanity of Deity is the theme which angels sing. The discourses of the present day in the Christian churches present the merest formalism, because they respect the personality of the Lord Jesus in toto, or they eschew the whole subject of the Lord's divinity. Wherever he is brought forward as the Savior of men, the concept of the tri-personality of Deity is also advanced, and this vitiates doctrine.

The love that confesses the Lord's humanity has its scientific value and determination. It becomes the means of his entrance into the throne of dominion and power as it is met by the opposition of his enemies.

If the Lord never came into the natural world at all, there would be no means of redemption, because his presence is as necessary as that of the physical sun, without which the world would be dark and cold. The human earth is devoid of the warmth of love without the rays which fall upon it from the dissolution of the Messianic personality. Love is supposed to be inherent in man, but it is love of self. Angelic love, celestial love, the love that seeks to give and bless, begins and ends in Divinity. The Arctic frosts are not colder than the human heart that has not been revived by the warmth of divine love. The baptismal energy which descends from the character of this age has not been shed abroad. There have been six baptisms in the past twenty-four thousand years, but the harvest has not come. The ripened grain is not garnered.

The personality who dissolves himself and passes into the throne of dominion becomes the means of redemption himself, by imparting himself to the world. Therefore it is a scientific necessity to recognize him as the personal Messiah.

The Gateway to the Holy City.

KORESH.

THE LORD JESUS attained to immortality in the flesh, as the firstfruits of a new order of human life. In his declaration, "I am the way, the truth, and the life," he called the attention of the world to the fact that his attainment of life and his method of a final departure, by the theocrasis which took him out of the visible and personal presence with men, were to be the ultimate future of as many as received him at the beginning of the age. The Lord disappeared through the dematerialization of his body, through which that personal life became the Holy Spirit. In this power to sublimate His personal form and convert it to the energy of spiritual life, he became the gate of entrance into the Holy City.

Department of Astro-Biology

Rabon Adonoseperi

THE RECONSTRUCTION OF ASTROLOGY.

A Retrospection of the Past Year's Work in this Department; What the Future has in Store for Students of the Science.

THE SUN'S RETURN to the thirteenth degree of Gemini on June 4, 1905, placed the seal on a period of twelve months that has elapsed since THE FLAMING SWORD issued for the first time from the presses at Estero, Florida. We leave it to other pens than ours to record the degree of progress that has been attained during this time, through increased circulation and improved quality of out-put, and confine our remarks specifically to this Department, for we have a word to say both in respect to its future conduct and also in extenuation of the defects which the past has brought to light, and which we trust the proximate year will in some measure remove.

It must be freely admitted that nothing has characterized the first year's effort in this Department that is worthy of being denominated really serious work; but we shall consider the time expended amply repaid if sufficient interest in the subject of Astrology has been excited to create a demand for a more exact, literal, and scientific exposition than that already afforded. This we have every reason to believe has been accomplished, if we are to judge by the numerous letters we have received requesting us to set forth in a series of articles the first principles of the science, or to issue a text-book on Koreshan Astrology that will supply a key to the working of the system; while the demand for personal horoscopes and for astrological advice, which of late has been exceptionally brisk, testifies to the fact that our readers are disposed to place some reliance in the tenets of a science that has, during the past dispensation, fallen to the lowest depths to which perverted knowledge can attain; and they have shown their discrimination by realizing that only a lucid and scientific exposition of fundamental principles can rescue it from its present degraded position. It is therefore to this end that our efforts during the coming year will be directed; and we must crave the indulgence as well as the patience of our readers, if in order to lay a stable foundation on which may be erected the structure of a perfect system, for the present this Department appears fortnightly instead of weekly—in order that the extensive preliminary work that must precede the construction of the new system, may be more expeditiously and efficiently carried out.

There is one point in connection with the forthcoming work of astrological reconstruction, to which we would draw the student's attention. This is the absolute centralization of all scientific knowledge in the one man, that rising Sun appointed to exercise for us the dual function of both King and Prophet, and who is

the necessary corollary to the Sun that during the Christian dispensation set beneath the turbid waters of an ignorant and corrupt humanity. He has arisen today armed with the keys of scientific knowledge; and his purpose is to lay the foundation of a new system, and not to readjust nor to add embellishments to the old.

It will, therefore, in all probability be necessary to adopt a strictly iconoclastic attitude toward many of the old and established astrological tenets that have so firmly rooted themselves in the mind of the modern student, and which for centuries past have received reverential homage from the devotees of ancient stargazing. We must, therefore, be prepared to strike fearlessly when bidden by the High Priest of the new faith, and to raze to the ground those temples most sacred to modern paganism, amid whose blighting shadows the metaphysics of a defunct mysticism conceal themselves.

The blind and ineffectual, yet determined efforts that are but now being put forth by astrologers on both sides of the Atlantic, in order to place astrology on a more scientific footing, and thereby perchance to render the subject more palatable to the modern mind, are evidences that the time when the science in its purity will issue from the Master mind that contains it, is at hand; and unless our vision deceives us, the sign of its advent is to be found in the forthcoming complementary positions of Uranus and Neptune. These two planets were beyond the ken of the ancients upon whose writings the edifice of modern judicial astrology has been erected; and the appearance of these two houseless and unknown strangers has always been viewed with the suspicion that is usually accorded to those whose powers and motives are unknown.

Another factor that is likely to seriously disturb the domestic arrangements of the old system is the precession of the sign, which must have thrown out of gear many of the planetary dispositions in which the ancients placed implicit confidence, and which in spite of altered conditions in the relation of the sign to the ecliptic, still hold their place in modern text-books. It is under such uncertain circumstances as these, and with the knowledge that the ground that supported us was crumbling beneath our feet, that we have been the recipient of numerous applications for personal horoscopes which, pending the establishment of some more definite method of determining character and fortune, we have reluctantly been compelled to decline.

The failure that has attended the efforts of astrologers to restore the science to the eminent position that it formerly held, may be traced to the antichristian attitude that has been adopted by all modern exponents, and which has led them to commit the appalling error of attributing all primary impulses to the physical in lieu of the anthropotic sun, and which has deprived them of the guidance of those human mile-stones in time which demark that line of light which, receding into the obscurity of the remote past, links us with the glories of former ages and beckons us on to those that

await us in the future. Degrees of proximity or remoteness to this luminous trail must necessarily constitute the criterion whereby the character of the individual is to be judged; and as this line is to be traced by infiltration through specific races and nations, the function which these have been called on to perform at special times, must be definitely determined before the specific value of any single human molecule that adds its quota to the structure, can be determined.

Thus the moderns, blinking in the lurid glare of their own fallacious cosmology, are off the scent that guided the sages of old; and history, upon whose pages are inscribed the records of the past that but thinly veil the future, closes her covers to those who refuse to recognize the authority of her chosen scribe, the ultimate mile-post on the path of time. Modern chronologists, on the other hand, while repudiating the methods and conclusions of judicial astrology, have succeeded in subjecting to some sort of classification, the times at which results have been effected in the past; but these, failing to cognize the methods and processes by which they have been attained, fail to detect the manner in which both man and events, the advent of which they prognosticate, will reveal themselves.

We feel confident that the New Astrology will not only definitely identify the Phares that in the bygone ages beacons the dark waters for the storm-tossed barques of derelict humanity; but that by unfolding the processes whereby they became manifest, and the specific functions they performed, it will enable the student to locate with a mathematical precision that will eliminate all doubt from the mind of the skeptic, the Pharaoh of our own times, whose effulgent rays illumine the brief span that separates the woes of the present from the proximate joys of the future.

General Contributions

FORSAKING THE WAYS OF MORTALITY.

The Necessary Purification of Those Destined to Enter Into Life; the Impending Woes and Lifting of the Curse.

BERTHA DINE, MATRONA.

THE ALMIGHTY is an eternal round of powers and possibilities which, as available resources, never cease to be interesting to himself and others; hence the advantage of attaining a conjunctive unity with the mind of the Eternal.

Some one has ventured to define heaven as a state of intense interest in everything, and hell a state of total lack of interest in anything. The advantage of the Science of Universology is that it furnishes the mind of its disciples with the keys of knowledge and unlocks the doors of its every domain. The discriminating mind of the Author of Universology finds in the nomenclature of all things, the science of his own origin and destiny of being, and is thus enabled to introduce himself to all creation as the increase increment of all power and possibility, for the primary Universologist is the Almighty.

Joseph means increase. The Shepherd from Joseph, the Stone of Israel, is none other than "the desire of all nations," even their own with increase, their life plus the Almighty. Men are slow of understanding when they reach the ultimate of their degeneracy, and they pass by as blind men, the very thing they claim to be

or reeking; and the professedly scientific men of this age are the "blind leaders of the blind." A Koreshan to know this has only to read the records of the so called scientific researches of Professor Loeb and his peers, and then read the records of the discovery of KORESH thirty-five years ago; to know that the "Philosopher's Stone," the science of life in all its forms and functions, was discovered and laid on the altar of Jehovah in the year 1870.

All men in whom God works to will and to do his own good pleasure, the begotten of God, may know and will know the truth in this their day and generation; for it is their inevitable destiny to become righteous. The Almighty wills to have all men to be saved—each in his own order; and the law of his benign being operates to produce as the fruit of his loins, his own divine order with its divinely significant nomenclature. This world awaits the formation of the rank and file of all its creation.

It is painfully amusing to see the show of solicitude apparent in men of mortal rank, about the thing they denominate "race suicide." The mortal stock will happily reach its minimum when the immortal stock, God's own Tree of Life, reaches the maximum of its fruitage.

All the apartment houses the great cities of the world are likely to see as monuments to the philanthropy of the millionaires of the order of frenzied finance, will fail to prevent one iota of the "race suicide," that is in the order of God's law a factor in saving the life, the Jehovahistic expression, of the Almighty's individuality. The Almighty himself has called a halt to men in the ways of sin and death,—and "Wo unto them that are with child, and to them that give suck" in the day of the Lord, the harvest of whose own incorruptible flesh is due at the end of his own grand cycle of regeneration.

The reproduction of the Lord's own body in the Lord's own flesh, immortal and incorruptible, is the event at hand. They who would have part in its reproduction, may "neither marry, nor are given in marriage," but must live as the sexless angels of the Eternal—without sin unto salvation. Men who continue to conceive in sin and shape in iniquity, must confront the possibility of a share in every woe of which they were warned by the Lord himself, who was the fulfillment of the law, because he had known and applied the law of his own being, that he might impart its vital forces to a race ripe to be raised from the dead to newness of life.

The heavens are eternal, and the hells are equally eternal; and both have their maximum and minimum of power in the dominance of the universe. The Lord at his second coming at the end of the Christian era, is to inherit and to rule the earth in righteousness. The kingdom of heaven in earth is based upon the subjugated hells. The appetites and passions of men, demanding the unbridled indulgence of the lusts of the flesh, have so long held sway that the present degenerate progeny of the mortal race is so vitiated in doctrine and life that it is all zeal to call evil good and good evil, and is absolutely ignorant of what constitutes absolute good and what absolute evil. Except these days of excessive and lustful procreation of mortal progeny be shortened, the God-race of Immortals would have small chance of appearing in the earth. In the order of law these days will be shortened by the sunrise of the science of life and immortality, before which the sorrows and sighings of our mortal careers shall flee away.

The curses upon the man, the woman, and the serpent are to be removed, and there shall be no more curse. The knowledge of the Lord shall cover the earth as the waters cover the sea. The "waters" of "the sea"

which were revealed to St. John the Revelator, were defined as "peoples, and multitudes, and nations, and tongues." "There shall be no more sea," it is declared. The age of Pisces has given this "world" or order of things, its maximum of animal procreation in a given line of human evolution.

The product now standing as a harvest of its kind, is to be garnered and appropriated by the Gods for the purpose for which it has been generated; and it may "kick," but it cannot help itself; it can continue in sin only just so long, for it is reserved unto a purifying fire and a translation as the purified, to a kingdom to be glorified from its inception to its full and complete manifestation as the God-kingdom of the Immortals.

The waste mortals, the human debris of "scribes, and Pharisees, hypocrites," to whom such a conception of human destiny is inconceivable, will be left to constitute in the hells, an essential fertilizer for the perpetuity of the hells, in which shall appear a *race of mortals* almost as far in advance of our present degenerate humanity, as will be the Gods in relation to the coming new mortal race. This coming race of mortals will be an ethnic product of scientifically related and crossed human elements, involving in themselves the eternal fitness of qualities that, united by the alchemy of the Almighty, will render them in unison a "new race" fitted to be the earthly tabernacles of the Gods when their earthly temple shall be dissolved, and they as strangers and pilgrims among men in the earth, shall move along its highways and byways in tents and tabernacles, till their King of glory shall again come in earth to dwell with them and receive them unto himself.

The Lord is about to create a new thing in the earth, a new state and a new church. "A woman shall compass a man." There is to be a Church Triumphant in earth, involving a state of righteousness triumphant in all its scientific home-rulings. Nations in its day will mind their own business, and their wives or churches will be "A 1" home-keepers of grand families of divine fellowship. The nations shall learn war no more after they have fought through their apparently interminable present crisis—and fight it through they must.

During this fight of the final tribulation, in which the three great woes of the three great curses culminate, it is well for the God-aspiring humanity to heed the counsels of divine wisdom, as emphasized and justified by the most rational science in the world, which bids men to "flee fornication and evil concupiscence;" which bids those that "have wives, be as though they had none," and to purify themselves as he the Lord is pure. "Be ye therefore perfect, even as your Father which is in heaven is perfect." The pure in heart are promised visions of God. The most powerful quickening to newness of life of all God-granted visions of himself, is received when he appears with "the face of a man," to be known as God the Lord. This is the most soul-redemptive of all visions, since it reveals the acme of divine love in the science of human compassion.

This search-light giving this revelation of God to men, is the Science of Universology, the science of his own and their own beings. This science applied in works of righteousness, which are the acts of a rational faith for the attainment of immortal life, makes of the twain one new man. This union for the life of man and God is that conjunctive unity by which man is made one with the mind of the Eternal, and consciously enters upon the unending gyral cycle of God's eternal life, in which he knows no lack of interest in the all-things of God; and though he makes his bed in hell, he is still aware of the omniscience and omnipresence of the Almighty.



In The Editorial Perspective.

THE EDITOR.



JAPAN'S NAVAL VICTORY over Russia is a subject of universal comment. The making of history is intensely interesting, especially such as is made rapidly in the conflict of opposing forces. The settlement of great issues between Russia and Japan depends upon the results of the present war; and it looks as if they would be settled in favor of the nation that has so far been successful in its every battle with the Great Bear. Not one victory has Russia won in the present war in the East; while on the part of Japan, it has been a series of victories, and continuous rejoicing. Celebration has followed celebration in Japan; the people of the Island Empire count the deeds of their numerous heroes, feeling that the star of Japan is in the ascendant; and that the land of the Rising Sun has before it a desired destiny. The different nations of Christendom are supposed to be neutral; but the people of these different nations have their sympathies; the feeling of this nation is strong in favor of Japan; France strongly favors Russia. The spirit of war prevails throughout civilization. Never before was there greater encouragement given to the various governments by their subjects in the work of the most extensive preparations for war. The American nation has today a greater and more powerful navy and better military equipment and organization than at any time in the past. The walls of defense of the nations are the walls of forts and lines of battleships; there are fortresses on land and sea, fitted with the greatest guns of modern invention, and designed to deal destruction by means of the most powerful explosives. Is the manifest preparedness of the nations for war, all to no purpose? Does Nature ever heap up or manifest its forces wholly without design? There is cause and effect in every movement; the existence of the great armies and navies of the world today is a demonstration of the fact that universal war impends; and the further fact that the spirit of universal brotherhood does not obtain, but instead the spirit of competition and conflict. And the conflict rages not only between great armies and navies, but in every domain of activity. There is conflict of ideas on every hand; there is mental chaos everywhere. There is conflict of human interest in the great industrial and commercial centers, where the lines are sharply drawn between so called capital and labor. There is war in Chicago between great organizations; the great 'teamsters' strike continues; and it spreads from union to union—and with the strike are manifest all the elements of conspiracy with which man is acquainted. When we see detachments of strikers armed with various weapons of offense, attacking non-union drivers, who in pursuit of their own rights, accept proffered employment even amid scenes of danger to life—we conclude that righteousness does not characterize organized labor, else signs of conspiracy, disorder, riot, and murder would not characterize the great strikes of these bodies of workingmen. On the other hand, as much the victims of the competitive system, as much the cause of the various economic conditions, are the elements of organized capital. They are taking away the rights of labor as rapidly as labor

is seeking to take away the rights of the capitalists under existing laws. The trusts of capital and labor have entered the arena of conflict, both sides determined to win in the end or expend all available resources of economic warfare which frequently involve the calling of state and Federal troops into requisition in order to restore peace. There are no signs that the world is growing better. There is no greater display of genius, but not of goodness. Moral depravity, not moral development, marks the character of the heart of the old world. If the spirit of universal peace and progress were really actuating the modern heart and mind, there would be a marked difference in the general trend of things. History would be written in the light of American science with the warmth of humane love, instead of with the blood of human beings under the lurid glare of exploding shells and burning ships. Man's inhumanity to man continues to make countless thousands mourn, and will continue to do so until the forces of competition have expended themselves in conflict, until the old church and state dissolve through the forces of disorder. The foundations of the new order are laid in the principles of righteousness—love to God and the neighbor; the lasting peace of the world will obtain through the establishment of the kingdom of God in earth.

Almost every one was glad to note the recent action of New England ministers regarding Rockefeller's proposed gift of \$100,000 to foreign missions. As is well known, the offer was rejected; and since, Dr. Washington Gladden has written a number of articles exposing some of the methods employed by Rockefeller in acquiring his millions. But not very many thoughtful people will take kindly to the Rev. Dr. McArthur's defense of Rockefeller and the Baptist denomination, who protests against what he claims to be cowardly and unjust attacks. He holds that "no one knows better than Mr. Rockefeller that he cannot buy the approval of the Baptists by his millions; that Baptists would advocate his expulsion from the church if it were proved that he had acquired his money dishonestly or by means morally or socially destructive." And he adds that he has investigated certain business transactions fiercely denounced by Mr. Rockefeller's critics, and asserts that Mr. Rockefeller is "worthy of the highest honor as a man, and of the fullest confidence and esteem, and affection as a Christian." By whom may he be so honored and esteemed and loved as a dear Christian brother? Will the thousands of families whom he has left destitute to enrich himself, look upon him as an object of Christian fellowship? Will the poor children rise up and call him blessed? Will the heads of the many business concerns which he has wrecked and devoured, say to him that he is fair in his dealings, just and honest, and worthy the admiration of the millions of people as a Godly man? Will the thoughtful people of the American nation seek to defend the character of the head of the giant octopus which has acquired power, of which the framers of the American Constitution never dreamed? We say they

will not. Rockefeller is notorious, but not famous; he is known, but not honored. He is prominent in the world of business, in the competitive system, but he is not conspicuous for his righteousness. He is loud in his protestations of love for the Christ of nineteen hundred years ago, but he is silent on the most salient points of the economic and social fellowship of the Disciples of the Lord. Will not the Baptist church expel Rockefeller from membership if he is dishonest? It is not to be expected, for the Baptists do not recognize the principles of communism operative in the primitive Christian church, than does Mr. Rockefeller. Competition is looked upon as righteous by the modern church; to engage in it in the conduct of business, even to the extent of heaping up the hundreds of millions by one man, is assumed to be perfectly legitimate from the modern church's highest moral point of view. The Baptist church of America professes to feel indignant over the attacks upon the character of Rockefeller. So do a number of industrial and commercial organizations under the influence of the head of the Standard Oil Company. They are all shedding immensely large tears by way of creation of public sentiment in favor of Rockefeller, who is placed on the defensive through the factors of inevitable retribution. The day of the falling of the huge things of the old dispensation is at hand!

One of our exchanges has a great deal to say about the crime of killing and eating animals. It proceeds on the basis of the hypothesis that to slay animals for food or for any other purpose, is destruction of life in disobedience to the law, "Thou shalt not kill." The theory is emphasized from time to time; it is a crime to destroy our "fellow creatures"—that is, the animals which men the world over appropriate for food. Yet strangely enough, the publication referred to recently contained the following editorial: "Nothing is destroyed. Form changes; but the form changed may be resumed at any time. There is so much regret expressed because of the lives destroyed in the war between Russia and Japan. But life cannot be destroyed or lost. The victory of Japan over Russia is a spiritual victory—it was won through the foresight given them by their spiritual understanding." Then is animal life lost because appropriated by man? If not, and man wins a spiritual victory over the animal kingdom, wherein is the crime of subsisting upon the substance taken from that plane? One great law of universal maintenance of life is *appropriation*; and appropriation of substance by any one of the great natural kingdoms, is of the vital substance of the plane from which the substance is taken. This is one of the great central laws of being and existence; its operation is *inevitable*, since the life of an organism can be maintained in no other way than through the appropriation of life; and it will always be so despite the efforts of timid souls to find some other way. But is nothing destroyed at all? Destroy means simply, to unbuild, to tear down. All forms of matter are destructible and convertible to spirit, and all qualities of energy are susceptible of being materialized. Animal life may be destroyed as such—but what becomes of it when appropriated by man? It is transmuted to human energy, and flesh, and blood, and mind—and the animal

ascends out of a lower kingdom into a higher. This is progress; this is the upward way of the life of the natural kingdoms.

Millionaire Carnegie proposes to build a magnificent peace palace at The Hague. The great peace cry is to be made as conspicuous as possible before the "sudden destruction," foreseen by the early Christian prophets, comes upon the world. We shall not oppose the building the so called peace palace; it will be but a fitting monument to the hypocrisy and false hopes of the modern competitive world. Let tainted money be used to build it, if men will; and then see if the Prince of Peace will accept the offering. It would seem safer to first restore peace and then construct the temple of peace in the honor of the man who should be so fortunate as to make peace. As it is, it may be in the honor of the millionaire whose every dollar represents the life energy of some man who earned far more than he received. Mr. Carnegie also favors a project on foot to build an "international town" near the Hague, to be devoted entirely to the arts and sciences and international fraternization. The movement is behind the times and the site selected is in the wrong place. The unprecedented incorporation of Estero, Florida, is suggestive; it is a town with a larger territory than any other town of its class in the world; it covers over one hundred and ten square miles, and embraces a determined nucleus of art, science, industry, communism, the new world-religion, and the cosmopolitan spirit of the Almighty truth in revealed and demonstrated Universology.

The fact has developed that the Osage Indians are a very rich people, having millions of dollars on deposit with the Government, and owning a million and a half acres of land. As there are only 1,800 of the Osage Indians, the property and money of each Indian amount to about \$25,000, in addition to yearly interest income, and rental of grazing lands. These people have flourished and prospered because their rights have been protected by the Government; their lands have been reserved for them as wards of the nation; and they are industrious. Would it make a difference with the millions of poor white failures in America if the Government should look after their interests as carefully and faithfully as it has those of the few thousand red men of the West? Would not the people have more of the real necessities of life if the millionaires did not steal quite so much?

It is only immature minds that presume to think of infinite space filled with an infinite number of universes. The perfect mind is the highest product of universal activity; and to the perfect man, the universe must be perfect, because limited and finished. There could be no such thing as the seed or highest infolded product of an infinite cosmos.

Eternal life demands eternal expression. The cosmos is eternal as to form because the Eternal Mind is active within it. The universe is coexistent with Deity, for the reason that effect and cause are reciprocally related.

The Open Court of Inquiry.

THE EDITOR.

Florida as a Great World-Center.

"It seems to me that the Koreshans selected a very out-of-the-way place when they chose Florida as their center of operations. Why would it not be better to have headquarters in some large city near the center of the United States, where you could come in contact with the people? Florida is very sparsely inhabited and of slow progress, and remote from the great centers of activity."

A spirit of prophecy which found lodgment in the Spanish mind, led explorers from Spain to search for the fountain of eternal youth in Florida. The spirit of scientific prophecy as essentially inhering in the Koreshan Universology, corroborates the prescience of the explorers, in that it determines that in Florida is located the *vitellus* of the great cosmogonic egg. Therefore, Florida is a center of development, the nature and character of which the world at large is to be apprised not only through the scientific gospel, but through the unfolding of things which will constitute the factors of the greatest successes and achievements of history.

If the Founder of Koreshanity had looked upon mere superficial phases of Koreshan progress, he might have been content to remain in the city of Chicago; but he could not be so untrue to his mission as to fail to locate the heart of development of the new civilization. The cities of today are representative of chaos, full of every kind of corruption, where all vices exist and every kind of crime is committed. Modern cities are focal points of hades—fitting places, surely, for the promotion of every kind of fallacy and moral abomination. The exodus of the Koreshans from Chicago was one step in the way of their escape from the general hells of the modern world.

We are truly located far from the great centers of activity. Those centers are centers of the old world, the old order. The order of progress is not in the maintenance of development from the old centers, but from the new. The institutions of the old centers are veritable obstructions to development along new lines. The old forms demand the same old functions that have long inhered in them. The creations of

Koreshanity must obtain in that place on the American continent which is essentially new and wild and free from the obstructions of the old order. In Florida the essential newness is found; and here will develop the Koreshan Institutions, even the Koreshan City, in accordance with the laws of economy and principles of beauty, where freedom of expression in all the lines and avenues of the arts, industries, society, and government is possible.

We are well aware that Estero, Florida, is not now an important center from the world's point of view. But we propose to make it the center and capitol of the new civilization. The world will yield up its energies to its most powerful and attractive focus; the universe itself will be lavish in the adornment of its *vitellus*, in the creation of all possible forms of beauty in the natural landscape of South Florida. The perennial springs of life are to obtain in the great City of the new order. In keeping with the facts of achievement, the environments must be those of perennial green and perpetual spring. All the great centers of civilization of the past were located in comparatively warm climes.

When the great lines of commerce of the world cross the Isthmian canal, Florida will enjoy the greatest fruits of human activity; and Florida will develop from the basis of not only its own resources of climate, sea, and land, but from the basis of the resources of wealth which the world will heap upon the peninsula in recognition of the greatest future possibilities. The Israelities might have remained in Egypt; Moses might have promulgated his views in the nation of his birth. But in such case the Hebrews would have continued in bondage, and the glory of Solomon would never have been realized. The Israelites transformed the promised land from a stage of wildness to states of magnificence in the utilization of every resource of wealth.

The wisdom of KORESH is seen in his work of providing a city of refuge for his people from the dangers of the impending revolution which is to sweep the populous centers of the old civili-

zation. Chicago under the present strike situation, is but a suggestion of the state of things which will obtain throughout the territory of the nation under direct oppression of false capital and the abuses of organized labor. The removal of the Koreshans to Florida and the building of a city here, will provide a way of escape for thousands who desire freedom from the curses of cotere petism. If we had remained in the North, or had located permanently in some great industrial center, our Institutions would have been subject in common with others, to the disasters which are to befall every business, every movement, and every corporation which lays its foundations for success in the competitive world.

The Koreshans are located in Florida, because it is in the order of their greatest destiny. At present we have availed the advantages of the resources of North Florida and industry without paying enormous sums to landlords; we have also the protection of insulation; and the development of our Institutions may obtain in freedom from the corruptions of the social hells.

A VISIT TO ESTERO.

A Prominent Ft. Myers Lady Tells of Her Attendance at the Art Exhibit.

In response to invitations issued by Dr. TEED, Founder of the Koreshan Unity, to visit the First Annual Art Exhibition at Estero, a party of fifteen left our dock at 6 a. m. sharp on Thursday morning, on the steamer Suwanee for the trip. The day was perfect, temperature delightful, just breeze enough for gentle fanning, coloring of sky and gulf beautiful as an artist could wish, and a congenial company made the time pass all too rapidly. At Sanibel a party of five joined us, two of them being Koreshans from the St. James settlement. A short run from Sanibel brought us into the region of little green islets that dot the Gulf in every direction as far as the eye can see, which with the indescribable green coloring of the Gulf and the gentle lapping of waves, formed a picture never to be forgotten.

At 11 a. m. we reached Mound Key where we were met by the Koreshan launch, Victoria, which we boarded for a trip up Estero river. It is impossible to

scribe the crookedness of this stream. is so deviating in its course that we are kept guessing whether we were about land or continue our journey. It is however a most beautiful stream, and as you ascend it becomes narrower and the banks higher, in many places the land being from eight to twelve feet above the bed of the stream.

At about noon we reached Estero and disembarked at the public landing. This landing is in front of beautifully laid-out grounds, and approaches the water by a flight of broad, artificial stone steps. There we were met by DR. TEED and many of the representative members of the Unity, all in holiday attire. The ladies, as they stood in groups awaiting us under the shade of the large mulberry trees, presented several beautiful pictures. We were cordially greeted and escorted to places of rest in the several homes or under the shade of spreading trees. The grounds, even at this the driest season of the year, were covered with a beautiful carpet of green, and the flowers and shrubbery all looked in fine condition. Shortly after our arrival parties arrived by carriages from Fort Myers and neighboring settlements, making in all thirty-five or forty invited guests.

At about one, we were invited to the large dining-hall where tables were spread for 200. The decorations were in flowers and vines, and most artistically arranged. The dinner was delightfully cooked and beautifully served. The Orchestra played the sweetest music, and a din of happy voices was heard during the dinner hour. After dinner we visited the several places of interest in the Unity, the most noteworthy of which were the printing office and art gallery. They have, however, many places of interest besides, a well-stocked store, saw-mill, and modeling room, but the printing office is especially fine. I doubt if there is one so well equipped in the South, and I am sure not one so well kept. The building is a large, two-story one, with an outer building for boiler and engine. The presses and other machinery, such as folder, liner, binder, and us, two etc., are on the first floor, while the cases and all other appurtenances are on the second. Everything pertaining to the office was in most perfect order, not a scrap of paper nor even a cobweb on the unfinished walls, was to be seen.

The first thing that struck me upon arrival was the immaculate cleanliness of the place and people. They all looked as if they had just emerged from a bath. Their clothes showed such care in laundrying; and their homes, though unfinished, were as neat and artistically arranged as

can be. The next favorable impression was made by seeing the most marked courtesy shown each to the other. The gentleness and deference among the members is universal, and marks them as ladies and gentlemen.

From the printing office we went to the art gallery. This is a large building, recently built and quite attractive in appearance on the outside. It is surrounded by a broad porch, and has beautifully laid-out shell walks leading to it. Upon entering we were first surprised by the number of paintings displayed; and when the art lists were handed out and we commenced the study of the paintings in their order, we were more surprised to see such an exhibition of genius as was manifest in the pictures exhibited. There were twenty-seven single paintings and three groups of studies in oil, charcoal, and ink. No. 1, "Triumph of Death," is a canvas, twelve feet in height, representing death triumphant over his victim, lying prone upon the ground. It is a striking picture after the style of the old masters, and was one of the artist's earliest works, being painted when he was twenty.

"Abel—Dead" is a striking study for a large canvas. "The March of an Eastern Prince" is an Oriental scene, very beautiful in its coloring. "Anne of Austria and Buckingham," and "When Doctors Disagree," are also striking pictures in vivid coloring. Indeed, each painting deserves special mention, but time and space forbid. Some of the studies in heads are especially fine, and his cast drawings good. Mr. Teed's landscapes of Estero are very fine in coloring and execution, and show boldness and genius. He is nature's own son, and we shall hear more of him in the near future.

From the art gallery the crowd separated into little groups, and wandered over the place or sat under the shade of the trees, listening to music or conversing till supper was announced. At eight o'clock the Orchestra of the Unity gave one of its concerts in the hall. The program was especially fine, all the selections being well rendered.

Art, music, and literature, are the leading subjects of study in the Unity, and they have some really gifted followers among them. The labor of the Unity is all apportioned, each following his own peculiar bent, and from all we could see they are a busy, happy, and prosperous community.

Whatever we may think of the peculiar teachings of the Koreshan faith, whether we approve, condemn, or are indifferent, one thing we are bound to acknowledge—they are an important factor in the mate-

rial development of the county. We are bound to recognize the executive ability, talent, and push required to take a wilderness and convert it into a beautiful place of habitation. The foundation of permanent growth is already laid and the monetary world will acknowledge the fact. A railroad seeking extension will not pass by a community of such importance, and we shall see in a few years more a most wonderful growth in that part of our county. We are indebted to DR. TEED and his people for a day of pleasure long to be remembered.—O. E. S., in Ft. Myers (Fla.) Press, May 25, 1905.

THE CHARLATAN IN REFORM.

The Babel of Voices in Pseudo-Reform; Constructive Forces of the True Prophet.

We are just now engaged in ventilating the faults of our neighbors. There are a good many people who apparently think virtue consists in rebuking other people's sins. They are keen to testify before an investigating committee, even though they wax indignant when the committee's work extends to corporations in which they hold stock. As matters look now, it seems as if reform was in danger of being

(Continued in middle column, next page.)

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$.30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
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10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing-plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,
Estero, Lee Co., Fla.

List of ———*

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star**Library Series.**

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. *Kapital, Lohnsklaverei und Industrielle Freiheit* (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. *Scientific Experiments on Lake Michigan,* by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. *Ein kurzer Begriff der Koreshanischen Universologie* (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Estero, Fla., and address letters enclosing the same to

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overworked. Everybody seems to be eager to improve somebody's else morals. Reformers range from those who are devoting their entire life to accomplishing a specific end to would-be reformers looking for a job. In point of honesty they range from martyrs to charlatans.

Just now the charlatan reformer is too considerably in evidence. We are in an era of confession. Boodlers confess to escape punishment. Good men confess to ease their conscience. Rascals confess because they haven't any conscience. Gentlemen with active imagination confess in the interest of their income. It is the charlatan's golden age. A man's penitence has come to be his largest financial asset. There never was a time when reputations were so butchered to make newspaper and magazine circulation.

It is a sorry business, this of the charlatan in reform; fit to be classed with that of the charlatan in medicine. To uncover the sins of one's associates and one's self as a commercial venture and to advertise specifics or cure-alls is a genuine menace to public morals. It is one thing for the department of health to open up a city's sewers. It would be quite another thing if sewer opening became a commercially lucrative fad. A man is not a prophet because he lays bare social evils. He may be a common yellow journalist. It is one thing to bare evils in the name of God; it is quite another thing to be a scandal-monger at so much a thousand words.

There are many evils in our national life needing exposure. Some of them are being exposed with the honesty and impartiality of the Hebrew prophet. There is no healthier sign in American life than the determination to know the worst in politics and in business. Whoever is honestly helping the American people to know such wrongs, we honor and will assist. But the true reformer rights wrongs. He does not exploit them commercially. * *

What we fear most in this orgy of confession is that we shall be so disgusted with the babel of the charlatans that we shall cease to listen to the voice of the Prophet. In the present situation that man and that publication can do most for the future which in addition appeals to public conscience will also co-operate with the great constructive forces born of national life. Denunciation is not constructive. Honesty may not be as picturesque as rascality, but it is more common and better worth studying. Class prejudice is not conscientiousness, and scandal-mongering is not reform. The future lies not with the grafter, but with the slowly rising tide of public conscience. You cannot sweep it back.—Portion of editorial in the *May World Today*.

THE FLAMING SWORD'S CLUBBING OFFER

There are a number of first-class magazines published that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the *Cosmopolitan* is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendar paper throughout, and finely illustrated.

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...NAMES AND ADDRESSES...

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BEAVER FALLS, PA.—Mr. A. L. McDonald, 1305 Fourth Avenue.
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
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THE WEEKLY NEWS-DIGEST.

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Important Foreign News.

The great naval victory of Japan is perhaps no surprise to the civilized world. Admiral Togo led his fleet in triumph against the combined fleets of Russia which recently entered Eastern waters, perhaps ill-prepared for engagement. The Russian fleets were practically annihilated, only two or three vessels of any value escaping. It is reported that 22 Russian warships were sunk and captured by the Japanese. Admirals Rojestvensky and Nebagatoff were taken prisoners; losses to Russia in men killed and captured, over 6,000; warships sunken, \$30,000,000; warships captured, \$20,000,000. Little damage was inflicted upon the Japanese fleet.

The effect of the great victory is not yet apparent; some authorities say Russia must sue for peace at any price; others believe the war will be continued. Russia is desirous of winning a few victories on land; but to many students of the situation, the case of Russia in this war is hopeless.

An anarchist throws a bomb at President Loubet and King Alphonso, as they left opera in Paris in royal carriage. The president and king escaped unhurt, but a number in the crowd were injured. The anarchist was arrested.

The American three-masted auxiliary yacht Atlantic won the Kaiser's cup in the great oceanic yacht race. The winning yacht is now at Southampton, England.

The people of Japan are celebrating the great victory; it is said that Admiral Togo will be given very high rank and worshiped as a hero.

Happenings in America.

The teamsters' strike in Chicago takes a fresh start. The strike spreads to lumber firms. Incendiarism is feared; the police are being reinforced, but slugging continues. How long the strike will continue and what will be the results, are subjects of general speculation.

Rev. Dr. MacArthur, of Calvary Baptist church, New York, endeavors to defend Rockefeller from charges of numerous and forceful critics.

The Gunnison tunnel, Montrose, Colo., caved in last week; fate of 25 men in employ of the Government, is as yet unknown.

Secretary Morton is expected to retire from the President's cabinet on July 1st.

French fishing steamer reported sunk in Canada waters; 200 lives lost.

President of Arkansas senate is charged with accepting bribes.

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Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

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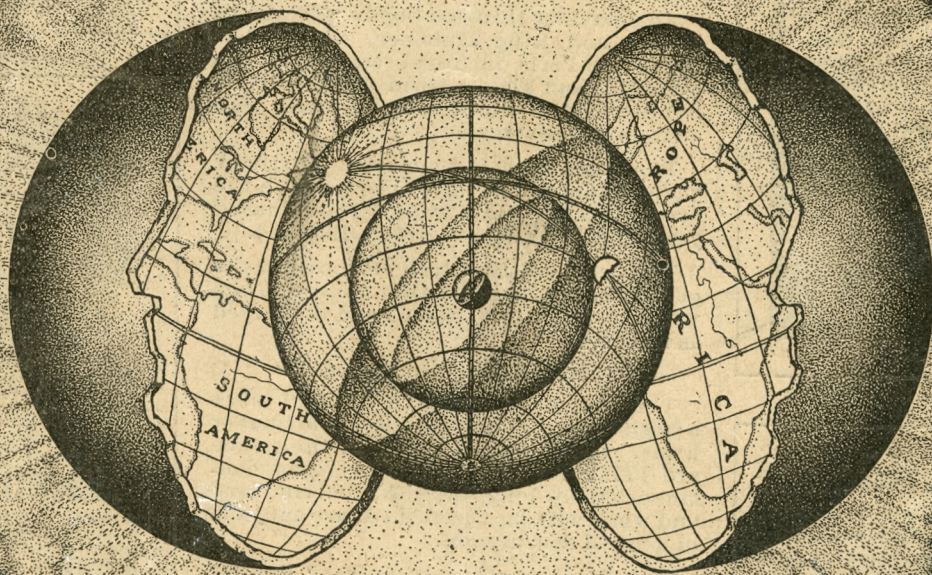
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XIX.

ESTERO, FLA., JUNE 13, 1905.

NUMBER 1.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

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